

FATHER M'GLYNN SAYS "DITTO." TRUSTS TO SEIZE NATIONAL BANKS.

He Takes the Same Stand as Martinelli Regarding Ducey.

Thanks God That a Catholic Priest Has the Courage to Declare Against Social Degradation.

the present question is as much an ethical one as anything else. A proper remedy of the present evils can only be brought about through the State.

"Let me illustrate: During the recent great strike of the coal miners in Pennsylvania I was told that certain of the employers there compelled their workmen to deal at their stores and live in houses rented from the companies. I do not know that that is true, and do not want to be put in the position of stating it; but I do say that such a condition is wrong, and the State authorities are charged with the duty of remedying it. No man should be allowed such power over his employees. Under such a condition the nominal rate of wages paid is a matter of no significance.

"The employers might say they paid men two dollars, four dollars or any other sum per day; but if they can compel the workmen to deal at their stores only, and occupy their houses, they can fix it so that the men are working merely for their food and house room. I do not know whether this is so or not, but I was told by reliable persons that some of those men when they appeared at the end of the week for their money, instead of their wages, they were presented with a store bill and found themselves in debt. This is wrong. The State should regulate these things. It is the duty of the State. I do not think it would be possible in Europe to so deprive a man of the right of disposing of his earnings.

"As long as any priest or member of the Catholic Church stays within the lines laid down by Pope Leo XIII. and the other exponents of Catholic teaching, he has a right to labor for the betterment of such things, and it is eminently proper that, with reason and charity, Catholic priests should take the lead in such matters. It is better that they should be so, because they more clearly understand the law of charity. But this is a matter of common justice, rather than of religion, and the good sense of the community will finally regulate it."

M'GLYNN HONORS DUCEY FOR HIS COURAGE.

Calls Yesterday's Journal Containing the Review "A Grand Paper."

Newburg, N. Y., Nov. 28.—Dr. Edward McGlynn was seated in his study at St. Mary's rectory to-night when a Journal correspondent called on him.

The doctor had on his table a copy of the Journal's statement by Father Ducey. "A grand paper," said he, referring to the article and its illustrations, "and one that ought to be preserved. You ask me to express an opinion of the statement of Father Ducey, as it appears in the Journal of today. You also ask me if Father Ducey rightly interprets the attitude of the Catholic Church on the social question.

"I have read Father Ducey's statement with the greatest interest and delight. I am glad and thankful that there is a man in a prominent pulpit of the Catholic Church in New York City to talk so wisely and so well on great burning questions concerning the dearest social interests of the masses and the attitude of the Church and of churchmen toward them.

"Father Ducey makes such excellent quotations from Pope, cardinal and prelate and such wise comments upon them that I might content myself with adopting the speech of Edmund Burke's colleague in Parliament from the city of Bristol, who broke silence, I believe, for the first time, rising at the end of one of Mr. Burke's great efforts, and saying, 'I say ditto to Mr. Burke.' So I say 'ditto' to Father Ducey.

"I can confirm from my own knowledge the truth of what Father Ducey says, that the doctrines which he quotes from so distinguished authorities are in fullest keeping with Catholic truths as taught by the greatest teachers—St. Thomas, St. Basil, St. Augustine, and in fact I may say by all theologians, in this essential principle that underlies the question.

"If, as Father Ducey says, and I give perfect credence to his assertions, he has never taught more radical doctrines or used stronger words against the social evils which afflict to-day, he has intrenched himself in an absolutely impregnable position.

"I will conclude by telling you a little story concerning a statement of doctrine which I once had occasion to make to the Apostolic Delegate Sattoli. In that statement, without quotation marks, verbatim quotations from the encyclical letter of Pope Leo XIII., and from Henry George were made. The latter, I think, from his letter to the Pope. The quotations from the Pope were the most extreme and radical parts of my statement, and I thought that to some it would seem bordering at least upon the social issue, which is condemned as denying the rights of private property. The quotations from Henry George, were among the most conservative statements of my paper.

"I thought it probable that some of my critics would pounce upon the statements I had quoted from the Pope and denounce them as so; and that, on the other hand, they would call the quotations from Henry George and denounce them as an unworthy attempt on my part to minimize and to

4,186 "Wants" Gained in a Week. Yes; that is the record for last week. A convincing argument that advertisers appreciate the result-getting power of Journal "wants."

explain away the doctrines of Henry George, and this for the purpose of making my statement less unpalatable to Sattoli. "I sent a copy of my paper to Mr. George to ask him what he thought of it, and he answered me giving it his unequivocal



"The Justice of Heaven Must Control Society in the Interests of All Men."

opinion. I rather expected to have the laugh upon the critics by informing them later that the so-called Socialism was the Pope's, and by reminding them that nobody, whatever else men might say of George, had accused him of being a fool or lacking in spirit, so that he should not promptly see through and resent the attempt of any man to explain away or minimize his doctrines and that in the very language of Mr. George himself."

FUNERAL OF MRS. ISELIN.

Will Be Held To-morrow from the Church Which Was Her Gift to New Rochelle.

Mrs. Eleonora O'Donnell Iselin, wife of the well-known Adrian Iselin, will be laid at rest to-morrow morning from the pretty Church of St. Gabriel, which was one of her gifts to New Rochelle.

Her death occurred under specially touching circumstances, and the news was a surprise to her many friends. All day yesterday there were carriages coming and going before the family residence at No. 28 East Twenty-sixth street, where the twofold band of crape gave a mute indication that life's struggle and pain were over for one who had always found her greatest happiness in kindly deeds for others.

In New Rochelle there is an additional thing of sadness, as a well-known naturally felt at the passing of so honored and kindly a member of the community.

To-morrow the two hundred and fifty children who had been praying for the recovery of their patroness will mingle their tears and prayers with those of many other friends during the solemn funeral mass. Father Keilner, who has known and esteemed Mrs. Iselin for many years, will officiate.

Mrs. Iselin was Miss O'Donnell, of Baltimore. There are three sons and four daughters living. One of the sons is C. Oliver Iselin, an owner of the yacht Defender. The eldest son, Adrian, is a partner in his father's business, and William E. Iselin, the second son, is a well-known wholesale dry goods merchant. The eldest daughter is the wife of Colonel Delaney Kane, and the other daughters are unmarried.

New Rochelle has been much favored by lavish gifts from Mrs. Iselin. The beautiful church from which the funeral mass will be celebrated was given by her to the parish of St. Gabriel, and cost \$250,000. The dedication of this church was said to have been one of the happiest events of Mrs. Iselin's life. The parish school building, which cost \$100,000, was a gift from her, and also the handsome residence of the Sisters of Charity, just opposite the church.

DETAINED BEAUTIES HAPPY. The Frensdorff Sisters Think Gallant Uncle Sam Will Set Them Free. Sunday at the Barge Office is not, as a rule, exciting, but Ella and Agnes Frensdorff did not find time to bang heavily on their hands yesterday, although they did not leave the duty of the day. The two beauties had been rekindled in their hearts, and anticipation of freedom made them feel happy and contented. Besides, the Barge officials were very kind and attentive.

EIS FATAL UPWARD GLANCE. Arrested Friends of Michael McDonald Seek to Explain His Death. Arrested Friends of Michael McDonald Seek to Explain His Death.

The police of the Macdonald street station are investigating the case of Michael McDonald, fifty-six years old, of No. 482 West Broadway, who died at No. 18 Clark street, yesterday morning, from the effects of a fracture of the base of the skull. McDonald and the two prisoners were friends, all being supplied as porters in some of the whole John Chinse of No. 18 Leary street, and James J. Burke, of No. 34 Downing street, were arrested on the same day. McDonald and the two prisoners were friends, all being supplied as porters in some of the whole John Chinse of No. 18 Leary street, and James J. Burke, of No. 34 Downing street, were arrested on the same day. McDonald and the two prisoners were friends, all being supplied as porters in some of the whole John Chinse of No. 18 Leary street, and James J. Burke, of No. 34 Downing street, were arrested on the same day.



Father Ducey in the Pulpit Quotes from His Review in Sunday's Journal.

SOCIAL CONDITIONS, SAYS DUCEY, SIN AGAINST CHRIST.

St. Leo's Pastor Declares from the Pulpit that the Church Must Compel the State to Wipe Out the Present "Criminal" Order of Things.

"Jesus Christ taught us that the love and brotherhood of man should be a distinguishing characteristic in His Kingdom on earth. He taught us that in His Kingdom the will of His eternal Father would be done in Love, Charity, Justice, Purity, Chastity and Truth. Christ intended that His social kingdom on earth should be a place and a condition where private right to what we create would be ever held sacred; hence the Christian, Catholic, Christ-like definition of socialism is not chaos—it is order. Not wrong, but right. Not injustice, but justice. Not hatred of the brotherhood and the oppression of the weak by the powerful, but a condition in which the spirit of love from man to man and mutual help would prevail forever."

FATHER DUCEY in the pulpit of St. Leo's, yesterday.

When the Rev. Thomas J. Ducey, rector of St. Leo's Church in East Twenty-eighth street, ascended his pulpit yesterday morning and began a strong discourse on the "Catholic Church and Social Conditions," he faced one of the largest congregations that has been seen in St. Leo's Church in many a Sunday. Every pew was occupied, and the aisles and back of the church were simply black with people eager to hear the priest utter his denunciation of the present social and economic systems.

Remarkable as Father Ducey's sermon was, it was no more remarkable than the tribute which he paid to the enterprise and accuracy of the Journal. All through his sermon he quoted passage after passage from the Journal's story of the great authorities that sustain him in the views which he holds on the economic questions of the hour.

"That story," said Father Ducey, "was an excellent sermon in itself. The very fulsome quotations from eminent Catholic churchmen conclusively show that I am merely preaching the doctrine of Jesus Christ, and that my interpretation of them meets with the approval of some of the ablest theologians in the hierarchy of the church. It is eminently pleasing to see a great newspaper take so great an interest in this work in behalf of struggling humanity."

The Question of Socialism.

"I feel certain," began the preacher, "that should I ask 1,000 persons, ordinarily or extraordinarily gifted, in what is called society, to give me a definition of Socialism, not one hundred could be found who would be able to give a correct answer. I say this for the reason that for months past, both here and in Europe, I have asked hundreds this question. What do you understand by Christian Socialism? And from no one have I received a correct answer. The answers I have received have forced me to recognize the ignorance of what is called society of any knowledge on the great social and religious movement of the century, in the in-

terests of humanity's multitude and their just rights.

"The great question of our day which, according to our Holy Father, Leo XIII., and the judgment of the best minds in the civilized world, demands immediate solution if our society and republic are to be saved, is a blank spot in the minds of people in society. The present social, economic and religious conditions of the world are wrong and exist in criminal contradiction to the teachings of Jesus Christ, the order of right and justice which I am told seeks to destroy social order and wipe out all rights of private property."

Here the speaker paused for a moment, and then, raising his right hand and pointing upward, he said, with all solemnity: "This is a false and wrong conception. I understand Socialism in its better and Catholic form to be quite different. I believe, and am taught, that God created man for social as well as family relations, and hence man must be viewed as a child of God created by God for social as well as family relations. The social condition created by God the Father was perfected by the mission of Jesus Christ, the Son of God, who came into the world to establish His Kingdom of Christian society."

"My dear brethren in Christ," exclaimed Father Ducey after another pause, "the time has come when all Christian people must demand of the State that the State put into effect the order of right and justice and proclaim to the whole world and for all the people of this world, as a child of God, the justice and right Jesus Christ taught man to be his right."

"Christ came into this world to found and establish the Kingdom of Justice and Love of man. Christ's teachings we must bear in mind are not of simple counsel, but are positive precepts and commandments to society. A new commandment I give unto you to follow His footsteps; and our own duty is to assert that so-called Christian society is doing this to-day? Or that the so-called Christian churches are doing this to-day? Or that the best citizens in legislating for and creating just and equitable social conditions. This must be done radically, but it must be done fairly and without violating natural law or divine law."

Our present disordered social system, so unjust and wrong, must be wiped out and the justice of Heaven must control society in the interests of happiness of all men.

The late Cardinal San Felice said not

long before his death: "If each and every one of us examines his conduct we will be all forced to admit that we have all sinned more or less against the commandments of God by accepting and tolerating the present and existing social wrongs and the violation of the just rights of our neighbor."

"If we have all sinned in Church and State against God's social order, either by the oppression of the weak, if we are strong and powerful, or if we have sinned by silence, and by utterance supported wrong and acquiesced in any way in the present unjust social condition, no matter how eminent we are in Church and State, we must confess and repent and make restitution to high heaven and the vast multitude by seeking to enact through honest representation, honest laws protecting the rights of all, and not grant privileges by law to a few powerful and corrupt men, who use power and riches to corrupt legislation in their interest and against the just rights of the whole multitude. Christ constantly proclaimed to the world with His living voice, 'I have compassion on the multitude.'"

"The ministers of religion who to-day dare proclaim against present existing social wrongs are faithfully following the direction given them by their Master. They are echoing to the world in trumpet tones against the corruptions and corrupters in this nineteenth century, who, supported by laws that are not just and have no binding force before God, are injuring the people, robbing them of their God-given rights, and despising the command of God to the contrary."

"From all over this country I have received communications asking me if the views I have put forward in my sermons of the past few weeks upon the social, religious-economic question, now agitating the civilized world, are correct. Catholic views, or simply my own views of the economic question. My views on the present social condition are sustained by the writings of the Fathers, St. Thomas, and innumerable other authorities."

Words of the Pope.

"The modern school of economics," writes the Holy Father in one of his pastoral letters, "consider labor as the supreme end of man, whom they take into account as a machine of more or less value according as he aids more or less in production." Leo condemns this view of humanity's rights and obligations, and says, "It absolutely degrades humanity."

"The Holy Father says that the progress of the nineteenth century is driving civilization back into paganism; that our present system is a system without God, driving men back to those sad times when so great a part of the human race lay crushed in slavery of which the poet sorrowfully cried, 'The human race lives only in a few.'"

"All Catholics," the Holy Father Leo XIII., now reigning over the church, condemns our present social condition, and if Catholics are true to his teaching they must hold that our present social conditions are all wrong."

"Beyond our present agitation the eye that seeks to discern truth of things perceives at once that the social question is the last word of all our struggles. Already the camps are forming and we ask ourselves if the world is to become one great battlefield, or if a treaty of peace will be signed between the rich and the poor."

In the Supreme Court to-day or to-morrow application will be made for an injunction restraining the officials of the United States Bank of this city, from delivering any of their assets, stocks, bonds or securities to the National City Bank. The injunction will be asked for in the ordinary course of legal procedure instituted by Henry M. Potter, who seeks to recover 4,000,000 from the United States National Bank.



"Our Present Disordered Social System Must Be Wiped Out."

That is all that will appear upon the surface, but it is said that the underlying purpose of the people represented by Mr. Potter is to block the progress of a gigantic combination or trust, whose object is nothing less ambitious than to secure absolute control of the national banking system of the country, and thereby to practically dictate the financial affairs of the nation.

The organizers of this stupendous financial combination are the magnates of the Standard Oil and Sugar trusts, reinforced, it is said, by J. Pierpont Morgan, Collis P. Huntington, and Dr. J. H. Parker and General T. H. Hubbard, who together control the affairs of the great Mark Hopkins estate.

Certainly recent history in the banking world furnishes plenty of circumstantial evidence to corroborate the statement openly made by several parties to the pending United States Bank litigation that such a combination has been found and has set about securing control of New York's national banking interests. The process of consolidation and absorption employed is the same that the Rockefeller, Seales and Havemeyers used in securing monopolies of the production of petroleum and sugar, and that J. Pierpont Morgan has employed in the formation of his gigantic railroad combination.

The projected consolidation of the United States National Bank by the Western National Bank is the second move in the tremendous game.

The deposits of this organized movement to monopolize the banking business and control the money market of the country is made up of the following: Standard Oil, which has deposited with the United States National Bank in the sum of \$4,000,000.

"I learned several days ago," said Attorney Chetwood yesterday, "that the United States Bank was about to deposit of its assets and to consolidate with the Western National Bank, and decided upon prompt measures to protect the interests of my clients, the Standard Oil and Sugar trusts, who are the beneficiaries of the consolidation in our suit. I thought to get a writ of its pendens on the United States Bank building, at No. 41 Wall street, in order to prevent the bank from disposing of that building. Our next step will be to apply for an injunction of the Supreme Court to prevent the transfer of assets of the United States National Bank to the Western National Bank."

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Important Dates and Facts. The National City Bank absorbed the Third National Bank. At that time the deposits of the National City Bank were \$37,000,000.

The deposits of the Third National Bank at the time of consolidation were \$12,000,000. On Monday, Nov. 22, the gross deposits of the National City Bank were \$111,000,000, and its cash balance at the Clearing House was \$8,537,811.

John C. Rockefeller, the Standard Oil and Sugar Trust magnate, is a director of the National City Bank. The Standard Oil Company is one of the largest depositors of the National City Bank.

J. Pierpont Morgan & Co. transfer an immense volume of business through the National City Bank, and a check for \$13,045,250 passed through its office in payment of the Government's lien on the Union Pacific Railroad.

On November 20 the Western National Bank purchased a controlling majority of the \$20,000,000 capital stock of the United States National Bank for \$225,000 and gave official notice of its intention to absorb the United States National Bank.

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Banking World Amazed. The phenomenal increase in the volume of deposits and business transacted by the National City Bank following its absorption of the Third National Bank, was the first thing that attracted the attention of the banking world. This increase was not of proportion to the business which the Third National had been doing and which might have been expected to go to the National City Bank in the consolidation.

Wall Street, which is not easily astonished by large figures, was amazed when the published reports showed that the National City Bank had, on November 22, \$111,000,000 in deposits in its vaults, or represented by certificates of the Clearing House and the Sub-Treasury. Conservative officials of other banks were bewildered at first, and then frightened. They openly said that this unaccountable concentration of funds in one institution was dangerous—that it threatened to injure other institutions, and to disorganize the existing conditions of the exchange and banking business.

They looked for the cause of the City National's wondrous prosperity and unaccountable rise from its inconspicuous position near the bottom of the list in the monthly reports of business done, to the head of the column. And, looking with the practiced eyes of men who estimate the

visible supply of ready cash as the provision brokers consider the visible supply of wheat or ribs, they found it found it in the callous combination of Standard Oil, Sugar and Morgan.

A battle for their very existence confronted these officers of other banking institutions, and they got together, it is said, for mutual defence. The first move was naturally to prevent the consolidation of the United States National Bank with the trust-dominated Western National Bank. The officials of the United States National Bank had already agreed to the consolidation, and the sale of the controlling interest in the stock of that bank to the Western National had been announced. The United States National Bank building, worth \$1,000,000, had already been sold to W. K. Astor, and by him resold. The voluntary liquidation of the affairs of the United States National Bank had been advertised, and all depositors had been recommended to transfer accounts to the Western National Bank.

So much the bankers learned, and they also learned that President J. H. Parker and Director T. H. Hubbard, of the United States Bank, had been elected directors of the Western National, preparatory to the consolidation. Nothing but an injunction by the Supreme Court could prevent the consummation of the deal, and grounds for the issuance of such an injunction were lacking.

A Club at Hand at Last.

Such was the situation when Colonel B. C. Chetwood, of counsel representing Henry M. Potter, came to the front with the announcement that he would apply to the Supreme Court for an injunction to prevent the directors of the United States National Bank from disposing of any of their securities or assets pending a decision of the appellate division in an action brought by his client to recover the sum of \$4,000,000, alleged to be due him from the United States National Bank and assigned to him by Anthony W. Mimock and others.

The Potter case in the Appellate Division of the Supreme Court runs back into ancient history. The complaint alleges that on May 15th, 1884, A. W. Dimock & Co., then doing business at No. 2 Wall street, were the principal stockholders in the Bankers' and Merchants' Telegraph Company, a corporation with a capital stock of \$2,000,000, doing a profitable telegraph business in many States, which had become a powerful rival and competitor of the other telegraph companies of the country.

To secure a loan of \$50,000, Dimock & Co., had deposited with the United States Bank, stocks and bonds aggregating in value \$80,000. The complaint alleges that the Bankers' and Merchants' Telegraph Company were at this time quoted at 110. The complaint goes on to say that the officials of the United States Bank, at the time alleged, without warrant or right, and as the result of a conspiracy to embarrass Dimock & Co., and destroy the business of the Bankers' and Merchants' Telegraph Company, without warning or demand for payment, "called" the loan of \$50,000, and sold out the securities deposited with the bank.

The effect of this action was to ruin Dimock & Co., drive down the stock of the Bankers' and Merchants' Telegraph Company from \$110 to twenty-five cents in a few hours, and to break up that corporation and the firm of Ward & Grant as well. As compensation for these ills, H. M. Potter, to whom Dimock & Co. had assigned their claims, now asks the court to give him judgment against the United States National Bank in the sum of \$4,000,000.

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On November 20 the Western National Bank purchased a controlling majority of the \$20,000,000 capital stock of the United States National Bank for \$225,000 and gave official notice of its intention to absorb the United States National Bank.